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THE
*Converted
Catholic*
MAGAZINE

SEPTEMBER, 1951

**The Evolution of the Papal Tiara
Boycott, Inc.
The Sacramental of Blessing
A Roman Catholic Hospital
and a Protestant**

The Original Magazine of Converted Catholic Priests

EDITOR'S MAILBAG



A Revelation

GENERALLY SPEAKING, before reading your magazines, I never realized the importance of being well informed on the present-day Roman Catholic hierarchy in this country. Being thoroughly convinced now of the danger of our American freedom, and realizing the indifference of Protestants today, your magazine is of invaluable importance in bringing about a true picture of today's present world situation and the crisis which we Americans may have to face in the future. Knowing this, and being convinced that Jesus Christ is the only way I will in every way possible endeavor to introduce your magazine to others.

G. N., Minnesota

"Amen"

AS A MISSIONARY I served for forty years in Brazil, hence I am able to say "Amen" to about everything you publish in your Magazine relative to the adoration of the Virgin Mary and the whole catalog of saints, as well as the political intrigues of the Roman Catholic hierarchy.

It is amazing how blind Americans are to the danger that threatens our free institutions through the growing political power of the Roman hierarchy in our country. I wish I were financially able to put your Magazine into every home in our country, but as I have to

restrict my expenditures to my small pension as a retired missionary, the best I can do is to read my copies, mark and circulate them among my friends, with the prayer that they may be awakened to the threat of Roman Catholicism.

L. G., Georgia

The Facts

I RECEIVED my copy of THE CONVERTED CATHOLIC MAGAZINE and the issue and pictures are great. All I can say is "God bless you all." I thank God from the bottom of my heart that we have men here in America who are not afraid to show and tell facts. May God be with you always.

K. D., New York

Catholic Praise

I AM A Catholic and a very strict one although I have never for one moment of my life agreed with the Catholic clergy here in America on matters of politics.

I had heard reports that the Pope refused to receive General Eisenhower when this man came to Italy bearing the war torch. But one priest became infuriated when I told him this. Only from your Magazine was I able to confirm these reports. And for this valuable information I give you due thanks and praise.

L. B. R., Maryland

THE CONVERTED CATHOLIC MAGAZINE

Edited by former Roman Catholic Priests

"When thou art converted, strengthen thy brethren."
—Luke xxii:32

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Thanks be unto God, which
always causeth us to triumph
in Christ. 2 Cor. 2:14.

THE WORLD IS clamoring
for victory. Victory in war;
victory in peace. But, alas, the
fruits of victory only have
proved to become the seeds
of war. Perfect victory is to
"put on the Lord Jesus
Christ" and triumph over self.
When your good is evil spok-
en of, your opinions ridi-
culed, and you take it all in
patient, loving silence—that
is *victory*.

When the enemy presses sore-
ly and the world clamors on
all sides; friends forsake and
foes malign, and you hide be-
hind the Blood, sweetly rest-
ing and rejoicing—that is *vic-
tory*.

When you can throw all your
sufferings on Jesus, and can
say from a surrendered heart,
"*most gladly I take pleasure
in infirmities, in reproaches,
in necessities, in persecutions
in distresses, for Christ's
sake*"—that is *victory*.

"In all these things we are
more than conquerors through
Him that loved us."

Rom. 8:37.

September, 1951

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EDITORIAL

by W. M. Montaña

Where Rome Reigns— There Is Blood!

THE ITALIAN COMMUNIST deputy, Laura Diaz, was convicted in Italy of insulting Pope Pius XII by saying his hands "are dripping with blood." [See CCM, May, 1951.] A judge gave her a suspended sentence of eight months in jail. According to the Associated Press, she testified she had never said the Pope's hands were bloody, but had said he did nothing to prevent the bloodshed in Greece, Spain and Palestine.

When we analyze the facts behind this statement, which was condemned by the judges in Italy, we generally find that where the Roman Catholic Church enters there is unrest, revolution, death and blood. This is the case, for instance, in Colombia, South America. Less than two years ago, that country fell into the hands of the Roman Catholic Church. Dr. Laureano Gomez was put into the presidency of Colombia by the Roman Catholic Church. During the election period, all of the pulpits and all of the priests voiced the command of the hierarchy condemning to excommunication any person who would vote for the liberals. Roman Catholics were ordered to join the conservative party, which is the Catholic party of Colombia. The fruits of the

Roman Catholic government in Colombia now are terror, blood and death. The N. Y. *Times* of last April 23, published a special report by its correspondent Herbert L. Matthews.

Violence Rampant Through Columbia Original Political Fighting Has Become Outright Banditry Marked by Savagery

The feature that distinguishes Colombia from any Latin-American country today, and that perhaps makes it unhappily unique in the world, is the country-wide violence. It is no exaggeration to say that there has been a considerable breakdown in law and order. Although its origins were political, this violence has spread into straightforward banditry, and thievery, and old timers add that there has also been considerable relaxation in administrative, fiscal and commercial morality.

Colombia is the most Spanish of all Latin-American countries and there is something of the same fanaticism on both sides as characterized the Spanish civil war.

The situation in Colombia is so serious that Laureano Gomez, himself, in his speech before the Supreme Court on April 13, admitted the following:

Murders, tortures, mutilations, robberies, pillagings and burnings are being carried on throughout the country by bandits who disguise themselves as political combatants and rely on the support of political groups to go unpunished.

Every Colombian says that the hands

of the priests are responsible for the actual situation which flared up during the election campaign at the end of 1949, when the Conservatives gained control. Thousands of liberals were driven from their homes, farms and villages and were forced to find refuge in the hills or jungles. Correspondent Matthews closes his report with these words:

It is hard to believe that there is any country in the West today where lives are so cheap or where the police and soldiers are so ready to use guns.

The whole impression one gets is that law and order has at least partially broken down and that the continuation of the present trend could lead Colombia toward something approximating anarchy.

Patterned After Rome

THE REMOVAL last winter by the Red Czechoslovak government of Roman Catholic Archbishop Beran from his See in Prague and his replacement with a "patriotic and democratic" parish priest has prompted the Sacred Consistorial Congregation of Rome to issue the following declaration:

"Any and all who have physically or morally committed or effectively participated in the commission of these mentioned crimes incur excommunication indicated in the canons, excommunication which is either simple or in a special way reserved to the Holy See, and will remain so penalized until they have received absolution from the Apostolic See."

"For many months past the rights of the Church have been unjustly invaded in many and unheard of ways in the Czecho-Slovakian re-

public,' the declaration of the Sacred Congregation says, 'and ecclesiastical persons have been prevented from fulfilling their offices; their pastoral rights have been usurped; curial or Episcopal offices, as well as ecclesiastical benefices, have been conferred on persons who have been improperly intruded on the decision of lay persons presuming to interfere in the rule of a diocese.

"Many clerics and religious have been deprived of their liberty; some Bishops have been impiously dragged before a lay judge and thrown into prison.

"There are many sacred canons by force of which the perpetrators of such crimes ipso facto incur excommunication which is, according to the nature of the case, reserved either simply or in a special way to the Apostolic See.' These canons are then listed.

"The declaration also cites the canons of the Code of Canon Law that state the ecclesiastical penalties for attacks upon Bishops and the Church as follows:

"Those bringing Bishops before a lay judge, canon 2341; those laying hands on a Bishop or an Archbishop, canon 2343, paragraph 3; those who directly or indirectly impede ecclesiastical jurisdiction, having recourse to lay power, canon 2334, N. 2; those maneuvering against ecclesiastical authorities and their power and those occupying, retaining or allowing themselves to be established in ecclesiastical offices without the proper canonical provision as set forth by a decree

of the Congregation of the Council, June 29, 1950."

In its order of last year, the Vatican took what was described as "the sternest disciplinary action against those priests and members of the laity who cooperate with Red regimes in disrupting ecclesiastical authority." A decree was issued by the Sacred Congregation of the Council which automatically excommunicated all those who would attempt to overthrow ecclesiastical authority or those who would accept or hold Church offices or benefices without the proper ecclesiastical designation. The excommunication, the Vatican stressed, was specially reserved to the Holy See.

While Protestant America continues to fight for the preservation of freedom for all, we remind the Roman Catholic authorities that their Church's conduct in Spain, Italy, Latin America and other Church-dominated lands, is completely incongruous with their demand for freedom in other lands. This makes their plea one-sided, inconsistent and completely valueless.

We repudiate any type of ostracism

inflicted upon people because of their religious conviction. We condemn all types of political and religious intolerance and persecution. But we differ from the Roman Catholic Church which demands freedom for themselves alone, but which at the same time persecutes those who do not think or believe with them.

In the case of Archbishop Beran, we would ask the Roman Catholic Church:

1. Was the removal of Archbishop Beran the result of his political activities and his conduct in regard to the civil law? If so, what right do we have to interfere with any government's action when a citizen is penalized for infringing the law?
2. Was his persecution only because of his religious convictions? If so, a protest is in order, not due to his ecclesiastical rank or his religious affiliations, but because the principles of fundamental freedom have been infringed and human rights denied.
3. While several Roman Catholic voices have been raised against this political action, why is it that the same voices remain silent while others outside of their faith are persecuted?

When the shoe is put on Rome's foot, it becomes a different story.

Coming Next Month-

DO NOT MISS

North America - Haven for Vatican

After exhaustive research by one of its former Roman Catholic priests—

THE CONVERTED CATHOLIC MAGAZINE

will reveal in its October, 1951 issue many intimate, startling details, political and legal, involved in the Vatican's planned evacuation of Italy.

Vatican Is Said to Select Canada as Haven in War

Special to The New York Times.
ROME, Aug. 1.—Plans to safeguard the continuity of the Vatican administration in the event Rome is invaded by a power such as the Soviet Union, which is an avowed enemy of religion, have been ready for years, prelates said today.

This and other statements were elicited by speculation on that question originating recently in the United States. An information service that "prelates on Vatican news said today" Canada had been chosen as a Vatican haven in the case of war, but denied that the pope would leave Rome or abdicate.

Vatican plans are of course secret, but prelates familiar with church administration here recalled that many times in its history the Catholic Church was without a supreme head for long periods and nevertheless was able to continue its mission in the world.

The Evolution of the Papal Tiara



PAPAL TIARA

Made of cloth of gold and comprises: 3 crowns with 252 pearls, 229 diamonds, 32 rubies, 19 emeralds and 11 sapphires.

ADORNED WITH precious stones and pearls, shaped as a bee-hive and topped with a cross stands the papal tiara. Because it possesses three diadems, it is known as the *triregnum*. Symbolizing the Pope's claim to be "The Father of Princes and Kings, Ruler of the World and Vicar of Jesus Christ," the tiara is a non-liturgical object and may be used only for non-liturgical functions, processions, solemn decrees of jurisdiction or dogmatic decision, such as the definition of the Assumption of Mary.

Roman Catholic liturgiologists and canonists hold that the three circlets, i.e. *triregnum*, symbolize the Pope's supreme plenary powers: full administrative, legislative and judicial powers.

The Origin of the Papal Head Covering

The earliest name of papal head-gear, *Camelancum*, as it is known from

Donation of Constantine, points to the Byzantine East. Without a doubt the papal cap was modelled after the *camelaucum* of the Byzantine Court dress.

The usage of *camelaucum* by Popes in the 8th or 9th century can be explained by the important position they had attained at Rome, Italy, during this particular period. Although they could not assume a crown as they were not sovereigns, they could wear a *camelaucum* which was worn by the dignitaries of the Byzantine Empire.

In the beginning the crown was a simple helmet-like cap of white cloth. "Probably the papal head-covering received the circlet at the time when the mitre (another head-gear worn by bishops) developed from the tiara, perhaps in the 10th century, in order to distinguish the mitre and tiara from each other."¹

The tiara, together with the *Pallio*, was given by Constantine the Great to

¹*Catholic Encyclopedia*, vol. 14, p. 715.

Pope Silvester I when the former transferred the capital of the Roman Empire to Constantinople. However, Pope Silvester I never used it but seemed content instead with a simple white mitre, round in form and adorned with gold. From Pope Silvester I to Nicholas I only a few pontiffs made use of the elaborate and prepossessing tiara. This is noted from the existing monuments, pictures and mosaics of early pontiffs. In 858 Nicholas I was the first Pope to be crowned with a tiara. At this time the tiara consisted of a high conical shape biretta, made of linen and adorned with silver. It was reinforced interiorly and ornamented at the base by a circlet of gold, precious stones and jewels, after the fashion of a crown.

Pope Boniface VIII (1294-1303) added to the single crown a second one when he proclaimed himself and his predecessors and successors to be the supreme sovereignty and preeminence over the whole world. This second crown is symbolic of two-fold self-assumed supremacy of the pope over spiritual and temporal spheres.

Until the second half of the 13th century, the diadem remained a simple, although rich, ornamental ring. Toward the beginning of the 14th century it evolved into an antique tooth-edged crown. The two *caudae* (lappets) at the back of the tiara were first represented in pictures in the 13th century, when also the crown was made of cloth braided strips. For that reason often in the present day when the tiara is represented in pictures and sculpture, it appears as being braided.

Pope Benedict XII added to the tiara its third crown after having de-

clared papal authority to extend itself over the three churches: the church militant, the church purifying and the church triumphant.

History of the Tiara

Like the original tiara, the others that followed it were either made at the order of a pope, or given to him as gifts. Although jealously guarded in Castel S. Angelo, all the early tiaras underwent the same fate of other historic Roman Catholic treasures through the frequent invasions. In 1801 Napoleon I, on the occasion of his own coronation as Emperor, gave Pius VII a priceless tiara. But because of his subsequent exile caused by Napoleon, together with the serious plight at that time of the Pontifical State, and the fact that the tiara was too gaudy and rich in gems and jewels, Pius VII utilized what he desired of this tiara and converted it into a more modest one.

This revised (Napoleonic) Tiara was used by Pius VII, Leo XII and Gregory VI (during the first part of his reign) and is preserved today as an important historical document in



PAPAL MITRE

The Converted Catholic Magazine

the Sacratio del Vaticano, under the care of the Augustian monks.

Also conserved in this Sacratio are three other tiaras: one of linen and adorned with gold and jewels, which was ordered by Gregory VI in 1836 and used for the first time on the Easter Sunday of that year; the one donated by the Palatine Guard of Honor to Pius IX in 1878; and also one, very rich and artistically arranged in silver, gold and jewels which was donated to Leo XIII by the Catholic Youth. Neither Leo XIII nor any of his successors have used this tiara due to its impractical excessive weight.

Pius XI, too, received a tiara from the Roman Catholic Lombards. This was made according to the Byzantine style and, it is said, was kept by Pius XI in his own private rooms. Most probably, this is the tiara now being worn by Pius XII.

Symbolism

The triple crowned tiara, with its crucifix on top, is symbolic of the papal claim to be the personification of Christ. Lucantonio confirms it by his declaration: "The Pope here on earth is Christ."²

The tiara or regnum is not in the strict sense an ecclesiastical ornament, but the papal crown represents the whole world as being under the dominion of the pope. This is revealed in the very words used by the Cardinal-deacon at the coronation of Pope Innocent III:

"Take the tiara adorned with the three

²*La Supernazionalità del Papato*, by L. Lucantonio, published at the Vatican, p. 71.

crowns in order that thou mayest know that thou art the father of princes and kings, the rector of the world, and on earth, the Vicar of our Saviour Jesus Christ."³ In reply Innocent exclaimed: "Christ has committed the whole world to the government of the popes."⁴

M. Eugene Muntz comments on the meaning of the tiara: "No doubt is any longer possible: the tiara symbolizes the temporal power . . . This is the definition given by Innocent III."⁵

He further points out from Innocent III that "The Roman Pontiff uses the regnum (or tiara) as a sign of temporal power, and the mitre as a sign of pontifical (spiritual) power."⁶ And again "as a sign of the spiritual powers there is conferred the mitre, as a sign of the temporal power there is given to me the crown."⁷

The tiara as it stands today is composed of three crowns. As far as we

³*The Mitre and Tiara in Heraldry and Ornament*, by Edgerton Beck, published in the *Burlington Magazine*, Apr.-Sept. series vol. 23. Published in London, England, by Burlington Magazine Limited, 17 Old Burlington Street, West.

⁴*Ang. Brief*, 93.

⁵*La Tiara Pontificale Du VIII au VI Siecle*, M. Eugene Muntz, as recorded in *Institut de France, Accademie des Inscriptions, Memoires*, Part I. p. 99-100.

⁶*Sermo de S. Silvestro in Migne*, P.L. ccxvii, 481.

⁷*Sermo III in consecratione pontificis migne*, P.L. ccxvii, p. 665.

were able to ascertain there is no writing on any of these Crowns nor on the crucifix. Regarding the first crown, Roman Catholic liturgiologists are agreed that it represents the sacerdotal, or spiritual power of the Pope. The second crown, according to Giuseppe Antici-Mattei quoting Boniface VIII, declares "the sovereignty and pre-eminence of the Supreme Pontiff over the whole world."⁸

Benedict XII, after adding the third crown is reported by Antici-Mattei to have determined "that the authority of the Pope is to be extended over the three churches: the Church militant (earth), the Church Purifying (purgatory), and the Church triumphant (heaven)."⁹

In the three crowns viewed together, says Muntz, "one sees one allusion to the threefold papal power, sacerdotal, royal and imperial." The pope enjoys plenary powers, i.e., he has full administrative, legislative, and judicial powers over church and state. This is taught in the canonical law books of the Roman Catholic Church by the following deduction:

Christ while on earth enjoyed the administrative, legislative and judicial powers of church and state.

The Pope is Christ on this earth.

Therefore: the Pope enjoys administrative, legislative and judicial power over church and state.

Thus, Pope Innocent III publicly

⁸*Insigne della Potesta Pontificale: le origini e la forme della Tiara*, by Giuseppe Antici-Mattei, as published in *L'Illustrazione Vaticana*, Anno IX, Num 13, Luglio 1-15, 1938.

⁹*Ibid.* p. 715.

proclaimed: "I sit on high above kings and princes. This steward is the Viceroy of God, the Successor of Peter; he stands in the midst between God and men. He is the Judge of all, but is judged by no one. Christ has committed the whole world to the government of the popes. I alone enjoy the plenitude of power."¹⁰

The popes that have succeeded Innocent III have aped him in these specious claims. And there is no single instance recorded in history where a particular pope ever renounced these false and extravagant titles to power.

¹⁰Ang. Brief, p. 93.

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The Converted Catholic Magazine

The Moral Code

A Roman Catholic Hospital and a Protestant

Research by Angelo L. LoVallo

ON OCCASION we are asked by well meaning Protestant people why Roman Catholicism, as a religion, is not as good as any individual Protestant denomination. They say we should encourage Roman Catholic charitable institutions, just as we would any other denomination. But these Protestants are ignorant of the fact that any Roman Catholic charitable institution is a proselyting institution.

Mr. Lo Vallo, one of the former Roman Catholic priests now on our staff, shows here the official Roman Catholic teaching regarding the practice of proselytizing in their institutions. The sources used for this article from the original Latin are exclusively available to Roman Catholic priests and students for the priesthood. Mr. Lo Vallo presents here, as it is done in Roman Catholic moral theology books, a hypothetical situation, and the accepted solution from high Church moral theology authorities.

SITUATION: A dying Protestant was taken to a Roman Catholic hospital. As a faithful church attendant, he never showed any desire or interest in becoming

a Roman Catholic. Hearing of his condition, the local neighborhood priest, together with a Roman Catholic nurse, visited the dying Protestant.

Swayed by emotion, the zealous young priest felt he would like to give the man absolution, according to Roman Catholic faith. May a Roman Catholic priest conditionally absolve a validly baptized Protestant, who does not believe in the Roman Catholic sacrament of extreme unction, and who is fully trusting in the sacrifice of Christ as the only sure and complete entrance to heaven?

SOLUTION: Father John Peter Gury, in his work *Casus Conscientia* believes that conditional absolution should be given if the priest felt the dying Protestant would desire to receive the sacrament if he were a practicing Roman Catholic. "A person may be absolved even though, through ignorance, he should have such a horror for confession and the sacrament of penance, provided only that he would receive the sacrament of penance if he knew it to be of divine precept and that he be sorry for his sins and that he ask God's

pardon. Father Gury added that, in his day, this was the general practice of priests in Germany and Switzerland.¹

Lehon Ruhl, moral theologian of the last century observes that the priest should give the extreme unction secretly, if the dying Protestant declared he would desire priestly absolution if he felt it were necessary for salvation. The man might also add that he knew the priestly workings were completely useless. But to satisfy the zealous priest, absolution should still be granted: "The priest should observe that the dying man above all elicit a perfect act of contrition with the other previous acts (i.e. of faith, hope and charity), he should induce him to acknowledge himself a sinner before God and him (the priest) and to express sorrow for sins in order that conditional absolution may be given secretly, provided he declared that he himself wants to be helped through my (the priest's) aid to better attain eternal life in any way that I am capable to help.

"For, it is said that he must be asked whether he would want to confess and be absolved by a priest, if he knew that this were necessary for salvation. This in itself is useless, for it is not a question of what the dying man would do, but of what he does want actually done."²

¹*Casus Conscientia*, John Peter Gury. cas. I, p. 190.

²*Theologia Moralis*, Rev. Augustine Lehon Ruhl, Vol. II, p. 515.

To assure the doubting Roman Catholic seminary student and youthful priest that such universal Roman Catholic practice is justified, Schieler-Heuser states: "If we have . . . proceeded to the utmost limits, and if the arguments in favor of this extreme liberality in the administration of absolution are not always cogent, let us not be accused of laxity or of any want of reverence for the holy Sacrament of Penance. Such liberality seems to have been fully intended by Him 'who came to seek and to save that which is lost,' and who wishes not the death of the sinner; who opened the gates of paradise even to the thief on the cross, and who has placed the keys of heaven in our hands. We safeguard the sanctity of the holy Sacrament by adding the condition, and the Lord instituted His Sacraments for man; in the extreme cases, however, the extreme must be attempted."³

Protestant Americans should realize that when they enter a Roman Catholic hospital they are in the hands of Roman Catholic teaching; their doctor is limited to Roman Catholic practice; their nurses must follow Roman Catholic instruction; and they, upon entrance, immediately become subject to the Roman Catholic Church.

³*Theory and Practise of the Confessional* by Schieler-Heuser, p. 652.

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Sample copies of **THE CONVERTED CATHOLIC MAGAZINE** are available for mailing to your friends. Be a missionary in the important work of Christ's Mission. We will mail sample copies for you at the rate of six (6) for \$1.00.

*This happened, not in a Communist-land, not
in a Fascist land, but in democratic U.S.A.*

Boycott, Inc.

by E. Van B. Kelly



THIS is democratic America. This is the country that was cradled in complete independence, that has fought subjugation of action and freedom of thought in almost every decade of its history. Yet the following incident occurred in this 'land of the free' and 'home of the brave.'

The Roman Catholic parish of the Sacred Heart, whose Church and rectory is located at 1253 Shakespeare Avenue in New York City, staged a large parade and celebration last April 29 to accompany its Diamond Jubilee and opening ceremonies of its new convent and parochial school. Francis Cardinal Spellman, famed self-styled contender against intolerance and bigotry, willingly accepted the invitation to participate in the parade and bestow the Roman Catholic blessing on the new convent and school, the building destined to become the place where many Roman Catholic American students will be instructed in the Roman Catholic version of democracy. A Committee of men from the Sacred Heart Parish undertook to rent American flags to all merchants and families whose stores and homes marked the route of the parade. Those who owned flags were asked to be sure to display them for the occasion.

The long-awaited and momentous

day arrived. The authorized publication of the Roman Catholic Church of the Sacred Heart, *Parish Monthly*, records it as follows:

The Big Day

"Sunday, April 29th, 1951, will live long in the memory of all our parishioners. God had given us splendid weather for the Great Day and for this we thank Him. The celebration began with Solemn High Mass at 11:00 o'clock, which was the Diamond Jubilee Mass.

"In the afternoon it seemed as if the whole parish either took part in the parade, or lined the sidewalks to honor by their presence those who were marching. And what a sight it was!

"We met His Eminence Cardinal Spellman, the busiest of men, who out of the great kindness of his heart, gave up the afternoon to be our guest. We were grateful for his coming, and looked at him with unstinting admiration, as he decided to walk in the parade from the foot of Ogden Avenue to the Church. Once there, he reviewed the parade from in front of the Rectory.

"Taking part in the parade was a Police Escort followed by the Colors, the Armagh Pipers Band, the Fourth Degree Knights of Columbus, the Cardinal's Honor Guard and the boys of Sacred Heart School. Next came the Police Athletic League Band followed by twelve hundred Holy Name Men, the Ancient Order of Hibernians, Division 9, and their Auxiliary, the Catholic War Veterans and their Auxiliary and the Knights of Columbus. They all looked so fine, God bless them. We were very proud of them and very grateful for their display of loyalty.

"The Cardinal first visited the Church, then blessed the New School and New Convent. Afterwards the parish tendered him a reception in the School Hall, where Monsignor Middleton gave an outstanding address on Catholic Education. The Cardinal's talk followed and in his delightful and charming way, he won the hearts of all those present.

"It was a glorious day and its success is due to the hard work of the various groups of Catholic gentlemen, God's noblemen. Again, May God Bless Them."

Public commendation and approval was given to the Committee of the Church which sought to enliven the route of the parade with decorations:

"To Mr. William Cronin and to all those who worked with him in asking the merchants and families along the route of the parade to display the American Flag and otherwise decorate their houses, we offer our sincere thanks. It was a big job and a big job that was well done. The streets through which the parade passed were a picture and again we ask our good people, when they go in to these stores to do their trading, to thank those who displayed flags and decorations."

Condemned Without Hearing

But much to the consternation of the parish pastor, Rt. Reverend Monsignor William C. Humphrey, a few shops failed to join in welcome to the

Roman Catholic Cardinal and parade. Reports the *Parish Monthly*:

"Harry's—at 1240 Shakespeare Avenue, a candy store and luncheonette right at the top of the steps that go down town to the Edward L. Grant Highway—would not decorate for our celebration. Why? Harry is not so very poor that he could not have afforded two or three dollars or even five dollars, to have his place decorated. He has had, and we put it in the past tense, a lot of Catholic trade over a period of years. Is Harry one of those individuals who takes all and gives nothing? How is it that most of the stores in the neighborhood are willing to give us an Ad for the "Parish Reunion Journal," all except Harry? We wonder how Harry felt when he looked up towards 168th Street and saw the other stores so beautifully decorated. Maybe Harry is the kind that is not bothered by these things. If so, let us remind him that his attitude sooner or later will become known and our good people will resent him.

"Crest Cleaners and Dyers, at 1236 Shakespeare Avenue, two doors from Harry's also refused to decorate. These people are in business and they have been getting quite a lot of Catholic trade. Notice again that we use the past tense because from now on, we hope that our people will let them alone.

"Phil's Butcher Shop at 84 West 168th Street directly across from the Church property, is another business man whose attitude seems to be 'take all you can get



and give nothing.' Mark that number 84 West 168th Street, across the street from the Church property.

"Fred Herman, of 1011 Ogden Avenue, Lending Library, Cards — religious and otherwise, and dressing up the windows of his establishment with Statues, Rosaries and other religious articles—was another who refused to decorate. In that section of the parish, Catholics have formed the majority of Fred's customers. Note again the use of the past tense, because we not only regret the fact that Catholics have traded in that 'hole in the wall' in the past, but we hope they will avoid the place in the future. It is ironic in the extreme to sell Rosaries and holy pictures and statues in a shop like Fred Herman's. Fred would not decorate for our parade and Fred could afford to decorate, nor would Fred ever give us an Ad for our Journal, and Fred could well afford to give an Ad. Another example of one who will take everything and give nothing. We wonder if Fred's politics, his philosophy of life or his leanings, had anything to do with his refusal. The question is purely academic, but we would like an answer and we sincerely hope that our Catholics, by avoiding that shop, will give a very definite answer. There must be other stores where our Catholic people can buy Rosaries, and statues from people who respect these objects of devotion."

What Were the Facts?

Two men on the staff of Christ's Mission visited each of the four shop owners mentioned above to ascertain the accuracy of this Catholic report. We present here, for the enlightenment of our readers on the true aims and activities of the Roman Catholic Church in America, the report of these four men. Kindly remember that this undemocratic and uncalled for Catholic boycott stems from the failure to display an American flag to honor a Cardinal of the Roman Catholic Church.

Past Charities Forgotten

The first proprietor visited was Mr.

YOU CAN HELP PREVENT BOYCOTTS!

Sad to say, the conditions of Boycott, Inc., are not limited to any one section of the country, to any certain size city, to any one state. Such grossly undemocratic demands are made on Roman Catholics throughout our entire country. If our readers are personally aware of such conditions in their communities, we ask them to write us, giving us full details on names, places and dates. Upon complete investigation, we will reveal these conditions through the pages of our Magazine. Christ's Mission is dedicated to preserve YOUR Protestant heritage, and by the grace of God it will not deviate one instant from its avowed purpose.

Harry Rosenbloom, of the candy and luncheonette called "Harry's." Mr. Rosenbloom reported that a member of the Roman Catholic parish called on him and asked him to rent from the Committee two American flags to display for the occasion of the parade. When inquiring the price of the rental, Mr. Rosenbloom was surprised to be asked \$20.00. He said he could pay but \$5.00. The Committee representative left without offering to lower the price. To our staff interviewers, Mr. Rosenbloom said that for a period of over twenty years he had made innumerable donations to the Roman Catholic Church and had taken considerable advertising space whenever the Church "had a show" and often in its monthly bulletin. He reiterated that \$20.00 was too much for him to pay to decorate his store for the Roman Catholic celebration.

Since the publication of the article against him, Mr. Rosenbloom said many children come into his store and say they want to buy ice cream and candy from him, but their parents and other adults have instructed them not to buy anything in the store. Mr. Rosenbloom reports that his business has fallen off considerably since this issue of *Parish Monthly*.

The next store which our staff members visited was the Crest Cleaners, of which Mr. Charles Lefkowitz is owner. The *Parish Monthly* complained that his store "also refused to decorate." Mr. Lefkowitz informed us that such was far from the case. He said the first he knew of the parade was sometime after the event when one of his women customers came into this store and said, "I should not be coming into your store, you know." Mr. Lefkowitz asked her what she meant, and then she showed him the stinging writeup.

Mr. Lefkowitz immediately went to the Church and told the pastor, Msgr. Humphrey, he would give \$25.00 to the Church if it could be proved he was approached by any member of the Committee and "refused to decorate" his store. The Msgr. cajoled him: "After all, we give you business. Every once in a while we bring you a suit to be pressed or cleaned, and so you should help us out."

After considerable pressing of the point, the Monsignor disclosed that his Committee had reported back to him that Mr. Lefkowitz would not rent flags, and then demurred that it must have been the decision of his partner. When told that he had no partner for over a year, the Monsignor promised the matter would be investigated. Up

to the time of our interview, Mr. Lefkowitz had not heard anything from the Monsignor about this matter, and the continued Roman Catholic boycott has resulted in a loss of almost 50% to his business.

An interesting sidelight on the situation was also revealed from these interviews. A radio and television store separating Harry's Luncheonette and Crest Cleaners, although not mentioned in the bulletin also failed to display any decoration. But it was apparently spared the boycott because of its constant donating of television sets to the church for special entertainments.

Punished for the Committee's Oversight

The third shop to be visited was a Kosher Market, Phil's Butcher Shop, located at 84 West 168th Street, and owned by Mr. Philip Schwartz, a devout Jew. Mr. Schwartz said he was approached by a Committee member to rent a flag and stated to them he would be glad to do so. As he did not have the money available at that time, he asked the representative to collect it another day. This promise was made. Friday before "The Big Day," was a Jewish holiday and Mr. Schwartz closed his store in personal observance. The next day, his Sabbath, Mr. Schwartz also was not at his store. It has since been reported to him that the representative returned for the money one of these days, but finding the store closed because the proprietor was observing his own religious faith, the *Parish Monthly* calls Mr. Schwartz, "another business man whose attitude seems to be 'Take all you can get and give nothing.'" Mr. Schwartz estimat-

ed that although he operates a Kosher Market his business has fallen off considerably since the boycott.

Mr. Fred Herman, the fourth proprietor mentioned and owner of a card and gift shop, has been in business in the neighborhood for sixty years. He told Christ's Mission interviewers he "conducted his business and minded it" and if he had been told six months

ago that the Roman Catholic Church would institute any type of undemocratic boycott he would have replied, "You are crazy. They would never do such a thing." Mr. Herman recalled that a few years ago, when the Roman Catholics took over the church, the priest would come into his shop on occasion and inquire of the success of his store. One time the priest, when told

that business was not very good, suggested that Mr. Herman "Make some donation to the Church and I will talk to our people and try to get them to deal in your store."

If You Can't Extort, Distort

But now the cooperation is different. Mr. Herman frankly explained to the Church representatives that he financially was unable to pay for any decorations, due to heavy borrowing for family illness. The Catholic parish pa-

per declares, "Fred would not decorate for our parade and Fred could afford to decorate, nor would Fred ever give us an Ad for our Journal, and Fred could well afford to give an Ad." We ask, Who knows whether Mr. Herman is financially able to contribute toward the Roman Catholic Church, Mr. Herman or the Roman Catholic Church?

Since the boycott, Mr. Herman has hardly been able to pay his store rent and provide the bare essentials for his family. People who used to come into his store as children now pass him on the street and look the opposite direction. Once he found the accusing page of the Bulletin taped to his window, and another time he found a copy of the same page, under the door of his store, with the following penciled

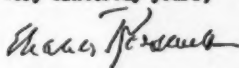
Mrs. Franklin D. Roosevelt
The Park Sheraton Hotel
202 Fifty Sixth Street West
New York 19, N. Y.

June 1, 1961

Dear Mr. Herman:

I think the incident you mention is outrageous. May I use the information in my column?

Very sincerely yours,



The above is a true copy of a letter from Mrs. Eleanor Roosevelt to one of the unjustly boycotted individuals. When this report is used in Mrs. Roosevelt's column, will Cardinal Spellman again accuse her of being "a new apostle of bigotry" or "disciple of discrimination"?

remark, "You Bum, we never will forget you."

He also explained to the representatives that one of the reasons his business was so poor was that the Church was now his competitor in the selling of Christmas cards and religious statues. Mr. Herman confessed to our interviewers that Roman Catholic people come into his store and say they prefer to purchase his cards, but since the Church was selling them, it was necessary for them to buy from the Church.

At Home In America

Ironically, another page of this same Parish Monthly bore an article entitled: Catholics At Home in America. The first paragraph of this article reads:

"Both the Catholic Church and the Catholic school feel very much at home in America. Never for a moment do they consider themselves intruders here. The stamp of Catholicity marks every page of our country's history, the seal of the Church of the living God of freedom has made its impress upon every corner of the continent."

Are we to believe that such undemocratic boycotts is a foundation stone of our American constitution? Are false accusations and malicious lies protected in our Bill of Rights? Is tolerance a one-way street?

Below is a question and answer on the subject of whether a Roman Catholic store proprietor would be allowed by his church to contribute toward a charitable or public demonstration of a Protestant or Jewish Church. It is a verbatim copy from the Catholic Brooklyn Tablet of March 19, 1949:

THE QUESTION BOX

By Rev. Raymond J. Neufeld

Q. I would like to know if it is permitted for a Catholic to buy chances for the benefit of a Protestant church; or attend a bazaar or dinner given by a Protestant church?

A. It is the duty of all Catholics to abstain from material as well as formal cooperation with heresy, as, for instance, contributing money to build and maintain heretical churches, contributing or helping at bazaars, etc., for the same purpose. Under certain circumstances and in certain localities, however, this obligation may not bind as strictly as in others. Though it is never permissible to buy chances or attend a dinner, directly and solely for the purpose of supporting the Protestant church, charity towards its members on the basis of friendship, neighborliness, relationship, may warrant the social contact and cooperation mentioned above, within reasonable limits, as long as no scandal is given.

Cardinal Spellman, whose 'benign' presence called forth this great parade, and in whose diocese these un-American and undemocratic events are taking place, when addressing 15,000 Roman Catholics at Fordham University, June 19, 1949, declared: "The Catholic school is an American school equal in right with the public school because our theory of democratic government protects the inalienable rights of the human person to freedom of religion and freedom of education." Calling Representative Graham Barden, whose bill on Federal aid to education limited use of tax money exclusively to public schools, a "*new apostle of bigotry*" and those members of Congress who supported his measure "*disciples of discrimination*," Cardinal Spellman declared Barden should be "linked in American history with the names of others guilty of disservice to our country" because, in Spellman's opinion, his bill "would violate the very rights and freedom upon which our democratic government was founded."

While he so vehemently took exception and maliciously accused Rep. Barden, Mrs. Eleanor Roosevelt, and others who endorsed the Barden Bill as "new apostles of bigotry" and "disciples of discrimination," Cardinal Spellman has done nothing to stop the discrimination and boycott incited by a pastor in his charge and a church in his diocese. Is this the conduct which feels at home in America?

Official Attitude

By directly and indirectly instituting a boycott against non-Catholic business, the Roman Catholic Church is reverting to its ancient censures of major excommunication against infidels, here-

tics and schismatics. This was her general practice in the days of the medieval ages.

According to canon 2267 and a decree handed down by the Holy Office of the Inquisition on August 2, 1893, those who are under the censure of major excommunication are deprived of communion with the faithful in profane things, and the faithful are also instructed to avoid them in these things. Ayrinhac, a Roman Catholic canonist, states "The present law (of the Roman Catholic Church) reduces still more the number of excommunicates to be shunned, but it maintains for the faithful, the obligation to avoid intercourse with them in secular affairs."¹

Secular affairs in this case is a generic term that means to include all civil, social, economic, business and political affairs.

The Office of the Inquisition in Rome has never been officially closed. The decrees of the Inquisition to mete out temporal punishment and death have never been rescinded nor abandoned.

When will these decrees be reactivated? They will be reactivated in full when the Roman Catholic Church gains a majority in this country. Resist every attempt of the Roman Catholic Church and its clerics to drive a wedge into our democratic freedoms. Be forever on your guard. For truly "Eternal vigilance is the price of liberty."

¹Penal Legislation in the New Code of Canon Law by N. A. Ayrinhac. Published by Benziger Brothers, 1920. Imprimatur Patrick J. Hayes, Archbishop of New York. Page 127, Section 123, Paragraph 9.

September, 1951

"RIGHTLY DEATH FOR HERETICS"

New Brunswick (N. J.) Priest Says Catholics Would Thus Stop Spread of "Errors."

"I do not doubt, if they were strong enough, that the Catholic people would hinder, even by death if necessary, the spread of heretical errors among the people, and I say, rightly so."

This was the statement made by the Rev. Mr. Harney, a Paulist Father, in St. Peter's Roman Catholic Church, in New Brunswick, N. J., Friday evening. The Paulist Fathers have been conducting a mission for the last three weeks in that church. Last week the services were for the benefit of non-Catholics.

A feature of last week's services was a "question box." This question was read by Father Harney on Friday night.

"Does the Catholic Church regard Protestants as heretics, and does it not believe and teach that heretics should be punished, even with death if necessary?"

Father Harney's answer was:—
"In a way, I say yes. Certainly the Church does consider Protestants heretics, in a way. A formal heretic is one who knows he is perverting the truths of God and the Catholic Church. No man, by sinning himself, should be allowed to lead others into sin."

"I do not doubt, if they were strong enough, that the Catholic people would hinder, even by death if necessary, the spread of such errors through the people. And I say, rightly so."

"As human society protects itself against the murderer and the man who proves a danger to the government, so the Church of God has the right to protect itself. The Catholic Church never dreamed of punishing one who is materially a heretic—one who believes things to be true that are not true—any more than a father would punish his child who does wrong unintentionally. The history of the church has been a history of toleration."

"The Catholics have proved more tolerant than the Protestants."
In an interview last night, Father Harney stated that his remarks on Friday evening as above quoted, were correct. He said they expressed his personal convictions and were in accord with those of the Catholic Church.

We reproduce here a photostatic copy of a news item from the N. Y. 'Herald' of May 7, 1901, which speaks for itself in confirmation of the right claimed by the Catholic Church to put heretics to death.



Patriotic Baccalaureates

STRICTLY COMPLYING with a recent New York State edict obtained by a Roman Catholic priest from the State Department of Education, the northern Westchester County community of Somers, New York, honored its twenty-four high school graduates last June 17 with a "precommencement exercise" instead of its traditional baccalaureate service.

Referring to the state constitutional provision, which states that "neither the state or any subdivision thereof shall use the property . . . of any school . . . in which any denominational tenet is taught . . .," Msgr. Edward V. Dargin contended that a traditional baccalaureate program "is a religious service in both content and form and contains all the elements of a certain type of non-Catholic religious service." "It moves along," he complained, "from the opening procession and processional hymn to an invocation prayer by a clergyman, to a choral hymn, to a Scripture reading from the King James version of the Bible, to a baccalaureate address by some clergyman . . . to a benediction prayer and finally to the concluding recessional." He gained a ruling that the program was illegal and unconstitutional on the grounds it is "contrary to the religious teachings and tenets of the Catholic members of the graduating class."

Last year Msgr. Dargin lodged a similar protest with the State Depart-

ment of Education, but despite an adverse ruling, the local Board of Education voted to hold the customary service. This year, however, the local Board acceded to the priest's demands and substantially altered its original plans. Substitutions included "America" for "God of Our Fathers," "The Lost Chord" for "God Be Our Guide" and "America, the Beautiful" for "Now the Day is Over." The religious motif of simulated stained-glass windows and candles that had graced the platform in other years was also missing.

Two upstate New York public schools overlooked the state ban, and the State Education Department declared it would not interfere unless there were formal complaints. At Ballston Spa, Saratoga County, a Roman Catholic priest, the Rev. John J. Hardiman gave the principal address.

Protesting against the decision to outlaw religious baccalaureates in public schools, the Westchester Presbytery last June 26 unanimously accepted the following resolution:

"We, the clergy and lay representatives of Westchester's thirty-six Presbyterian churches wish to voice our strong protest of the recent action of the State Board of Education in rescinding the right of public schools to hold baccalaureate services sponsored by the schools for their graduating classes.

"We reaffirm our loyalty to the principle of separation of Church and state, as set forth in the first amendment to the Con-

stitution, but declare our conviction that this amendment is designed to prevent the state from showing any preference to any religious group."

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Deathknell of 'St. Bingo'

PROTESTANT CHURCHMEN

Across the nation are leading a revolt against organized gambling. In *Connecticut* the State Council of Churches' "Committee to Sustain the State Laws on Gambling" has organized opposition to a bill which would legalize gambling for fund-raising purposes by churches and non-profit organizations. In *Texas* the House of Bishops of the Protestant Episcopal Church unanimously condemned the use of "gambling in 'all its forms' as a source of revenue for church work." In *Maine*, after a protest from the clergymen of the Maine Council of Churches, the judiciary committee of the state legislature killed a bill designed to legalize church lotteries and raffles. In *Columbus, Ohio*, and other Ohio communities, all bingo games were stopped, despite the threat of Roman Catholic priest Schmitt, of Springfield, Ohio, who declared he "would go to jail before I close my bingo game."

Some states, however, have yet to hop on the band wagon. In *New Jersey*, Attorney General Parson went out of his way to confine his bingo ban to commercial or professional operators, and Prosecutors Congleton of Essex County and Cohn of Union County interpreted the ban not to affect churches, fraternal or charitable groups unless commercial or professional operators were directly involved in the running of the games.

Vehement opposition to these re-

strictions come from Roman Catholic sources. The American Catholic Philosophers Association held that gambling in itself is not wrong, except where circumstances make it immoral. Of course, no Roman Catholic theologian has ever devised an accurate formula which would make gambling immoral.

The Senate Crime Investigation Committee, told by James M. Carroll that "Gambling was a biological necessity," agreed that it was "undoubtedly impossible to eradicate gambling completely," but was determined that legalized gambling is not the answer.

Roman Catholic churches, although continuing their bingo and chance games, have had to go "underground" to a large extent because of the public response to the recent Kefauver Crime Committee reports. Organized Protestant opposition to legalized gambling, while it will not stop gambling, would be a powerful contribution to the deathknell of St. Bingo.

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Irish 'Faith and Morals'

FAITHFUL ROMAN CATHOLICS, the world over, blandly say they obey their church in matters of 'faith and morals.' So also declared Irish Minister of Health, Dr. Noel Browne, until he realized a conflict between his personal good faith and high moral principles and the avowed interpretation of faith and morals by the Irish Roman Catholic Hierarchy. Much to the dislike of the hierarchy Dr. Browne emerged from the conflict not the scapegoat but the upright victor. Here is the story in brief as reported in Britain by *The New Statesman* and

Nation of last April 28, just before the Irish election:

Ireland is a democratic country. At least, Mr. John Costello is Taoiseach, or Premier, of a majority coalition Government. He is now, also, Minister of Health because the Minister of External Affairs, Mr. Sean MacBride, sacked the previous Minister of Health, Dr. Noel Browne, in deference to the ruling of the Catholic Hierarchy.

Curfew on Child Health

"As a Catholic, I obey my Church authorities and will continue to do so," Mr. Costello told the members of the Dail, describing how the Archbishop of Dublin has ("kindly") sent for him, the Prime Minister of a democratically elected Government, to impose on him the rejection by the Hierarchy of the "Mother and Child Health Service," launched by Dr. Browne. "There is going to be no flouting of the Bishops on Catholic morals and social teaching," confirmed the Labor leader, Mr. William Norton, now Minister for Social Welfare. "In Ireland, a conflict between the spiritual and temporal authorities is damaging to national unity," said Mr. MacBride, brusquely ordering his Ministerial, and party, colleague, to surrender his office. "As a Catholic, I accept the ruling of Their Lordships, the Hierarchy, without question," said Dr. Browne, rescinding the Health Service and resigning.

Dr. Noel Browne emerges from it all as a remarkable young man—he is only 33—who may have bowed to the rulings of the Bishops in the upshot but who, in the exchanges, made it abundantly plain that he thought that they were stretching their interpretation of "faith and morals" beyond their sanction. ("Over the air he defied the Archbishop," said the horrified Prime Minister, telling how the Minister of Health had reiterated in a broadcast all the essential elements of the scheme to which the Hierarchy objected.) Dr. Browne, Jesuit-educated and a medical graduate of Trinity, was an Assistant Resident Medical Superintendent when he entered politics in 1948 as a follower of Sean MacBride in the Clann na Poblachta (Irish Republican) Party. "I entered politics because I believed in the highminded principles which you were expounding on

political platforms," he wrote in reply to MacBride's letter of dismissal. "I do you no injustice when I state that I never observed you hearken to any of these principles when practical cases came before us . . . I have bidden farewell to your unwholesome brand of politics . . ."

Dr. Browne became a Minister before he had been a day in Parliament and within eighteen months had abolished queuing for tubercular treatment, provided sanatorial treatment for all waiting patients, and financial help for them and their dependents. He started a £20 million hospital scheme designed to give Ireland one of the best hospital services in the world; a national cancer service; a nutritional survey and the Mother and Child scheme, which brought his downfall. This scheme was the most important of all, for Ireland's infantile death-rate is a black reproach. Its record is the worst in Europe. All other countries have more than halved their rate in the past 50 years; most are down to less than a quarter. "Ireland alone is a clear exception to this rule," says a World Health Organization report. It is still 75 per cent of the rate at the end of the last century—an infantile death-rate nearly treble that of England and Wales—83 per thousand against 30. This infant-sacrifice makes the attitude of the Hierarchy, which regards unrestricted child-bearing as essential to faith and morals, all the more incredible.

The scheme which Dr. Browne proposed to implement (and it derived from an Act of the De Valera Government) was designed to give medical services free, without any Means Test, to all mothers and children, to provide mothers with specialist gynaecological care, and to give health education. Dr. Browne gave specific assurances that "education" would be physical and not moral. Private practitioners were to help to work the scheme. There was opposition (as in Britain) by the medical profession to the free-for-all principle, but Dr. Browne was convinced that he could prevail — until the Hierarchy lined up against him.

The Hierarchy Cracks Down

The Bishops declared themselves opposed to the scheme on the grounds that it would "constitute a ready-made instrument of totalitarian aggression;" that the

right to provide for the health of children belongs to the parents and not to the State; "that it would deprive 90 per cent of parents of their rights because of 10 per cent necessitous or negligent parents;" that the whole community would be taxed "on the pretext of relieving the necessitous 10 per cent from the so-called indignity of the Means Test." They ruled that physical education belongs to the family and not to the State; and that "education" in regard to motherhood implies instruction in regard to sex-relations, chastity and marriage—matters in which the State has no competence. They were afraid that gynaecological care might be interpreted to include provisions for birth limitation and abortion; that the proposed service would destroy the confidential relations between doctor and patient. But their frankly political claim was that "the elimination of private medical practitioners by a State-paid service has not been shown to be necessary or even advantageous to the patient, the public or the medical profession."

Eire Knows Her Ruler

Dr. Browne was summoned before the Archbishop of Dublin, the Bishop of Ferns and the Bishop of Galway. He thought he had reassured them. First of all, the "ten per cent" was really the third of the population which is now receiving medical aid under Means Test from public authorities and charities. "Education" meant telling expectant mothers about diet and prenatal habits — "like not smoking." Gynaecological care meant difficulties arising out of mismanaged pregnancies. The doctor-patient relationship would not be impaired by the proposals and the private practitioners were part of the scheme.

But no. The Prime Minister had to appear before the ecclesiastical tribunal. As the "Irish Times" said: "A Mother and Child Scheme with a Means Test is in accordance with Christian social principles; A Mother and Child scheme without a Means Test is opposed to them!"

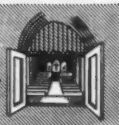
It was useless for Dr. Browne to point out that no one was compelled to use the scheme or that there was no new principle involved. His Ministerial colleagues, to a man, disowned him. His party, whose program included the Means Test, publicly repudiated him—an act which made

some leading members, including Deputies of the Dail, resign their party allegiance. The Prime Minister's performance in the Chamber was unbelievable. He stated that he and the Cabinet knew nothing of the scheme, although the Minister had been drawing on the Exchequer, although it had figured to the extent of £600,000 in the Budget, and although he had advertised the scheme in the papers and had issued a booklet. The anathema of the Church lay on Dr. Browne and upon him alone.

A few courageous Deputies spoke out for him. One, Captain Cowan, said the disquieting feature was the revelation that the Government of the country was not in fact exercised by the elected representatives of the people but by Bishops meeting secretly and enforcing their views on Ministers. As a Catholic, he objected to this usurpation of authority by the Bishops. He directly challenged the arguments of the Hierarchy. He invoked Father Gemini, President of the Pontifical Academy of Sciences, who "enjoys the closest confidence of the Holy See." This authority had described the British Health Service as the nearest approach yet made to the ideal system. He had described those who opposed free medical services as people who derive their views from the individualistic tradition of the 19th Century." Fr. Gemini, said Capt. Cowan, takes a line directly opposed to the Irish Hierarchy, and Catholics were entitled to accept his authority on social teaching. And he recommended Catholic doctors to study Fr. Gemini's pronouncements and his statement that "the function of the doctor must become the function of service to the whole community."

Verdict of the Voters

Last April 11, Dr. Browne resigned from the Cabinet; the Parliament was dissolved early in May and on May 30th the General Election was held. As a result of these elections, Dr. Noel Browne was reelected to Parliament by the largest majority given to any of the candidates, save Mr. Costello, who is very popular in his South Dublin district.



The Sacramental of Blessing

By Sacerdos

Research by Angelo Lo Vallo

SACRAMENTALS of the Roman Catholic Church are destined principally for the spiritual and temporal needs of the faithful. They are not generally promised to be efficacious for non-Catholics unless they are used primarily to gain spiritual light, according to the Roman Catholic faith.

Blessings are to be bestowed chiefly upon Catholics; they may also be given to catechumens, and, unless the Church prohibits it, to non-Catholics, in order to obtain for them the light of faith, or, together with it, bodily health.¹

The recipient of the sacramental should at all times have the proper disposition in order that the sacramental may prove to be the most advantageous to him. Above all, the recipient should have a strong and unqualified faith in the sacramentals and receive them with humble submission to the will of God. He must seek the effects only in so far as they redound to his spiritual good. However, a Roman Catholic may also try to obtain a temporal benefit.

Non-Catholics, in order to obtain sacramentals must display devotion to and belief in the sacramentals, but the

same degree is not required, as in the case of Roman Catholics. However, an outright contempt for sacramentals, or averseness to receiving them or expressed incredulity in their efficacy, would disqualify a non-Catholic from receiving them. Thus, a Roman Catholic priest must exercise utmost care to administer sacramentals only to those whom he considers worthy. He must also warn the "non-Catholic recipients that they must not look for infallible or even miraculous effects."²

Blessings a Complex Code

Roman Catholic Church permits sacramentals to be administered to non-Catholics with the hope that they will obtain a temporal benefit, and then be disposed to enter the body of the Roman Catholic Church. This is the reason for her liberality.

Blessings are considered as sacramentals because a spiritual effect is produced immediately through some action of the blessing. These blessings are divided into two classes, constitutive and invocative. Constitutive bless-

¹P. Chas. Augustine, *Commentary on Canon Law*, p. 567.

²Paschand, *Sacramentals According to Canon Law*, p. 72.

ings are those bestowed upon persons or things dedicated to the service of God or religion and thus forever separated from common use. Persons thus consecrated are tonsured clerics, lectors, exorcists, porters, subdeacons, deacons, consecrated virgins, abbots, etc. Material objects that become holy through constitutive blessings are: churches, chapels, oratories, chalices, cemeteries, vestments, rosaries, etc.

Invocative blessings are given purposely to confer a supernatural or temporal good upon persons or objects, without changing in any way their state of being or life. For persons such a blessing would be a nuptial blessing, blessing given to children and sick. Material objects so blessed are new homes, new automobiles, ships, pets, machines, etc.

The Roman Ritual contains all the rites and formulæ for blessings approved by the Roman Catholic Church. The priest is obligated *sub grave* to observe these rites and formulæ without any addition or omission.

These blessings, although always expected to be effective, do not produce their effects infallibly. As explained by Paschand: "By their very nature, they are destined to obtain, through the bounty of God, spiritual and temporal favors upon persons or things. Now, although it is commonly held, that the prayers of the Church, as the Spouse of Christ (by reason of which the sacramentals operate), are never in vain and always most acceptable to Almighty God, it cannot be maintained that for this reason they will always produce the determined effect that the minister or the recipient of the sacramental may directly intend . . . For it

stands to reason that God cannot grant a favor by reason of a sacramental that would be contrary to His Wisdom and Providence, and harmful to the recipient of the sacramental."³

Reserved Blessings

Not every priest is granted faculties to grant every blessing mentioned in the Roman Ritual. In thus restricting more serious blessings, the Roman Church makes certain that her promised benefits are not promiscuously given to unworthy or unappreciative subjects. Certain blessings are reserved only to the Pope, others to Bishops, others to Pastors, still others to Deacons (a major order of the priesthood), to Lectors (a minor order of the priesthood), to Exorcists (another minor order) and yet others to Religious Orders. The latter may, in turn, individually grant their faculties only to those who enjoy major orders.

Blessings reserved to the Pope are: The Blessing of the Pallium, bestowed upon an Archbishop or Cardinal signifying the participation of the recipient in the Supreme pastoral powers of the Roman Pontiff; The Blessing of the Golden Rose, granted to Kings, Princes, and governmental rulers as a mark of good will and esteem; The Blessing of the Agnus Dei, and The Blessing of the Royal Sword.

Blessings reserved by law to Bishops are, to name some: The Blessing of Abbots and Prelates Nullius; The Blessing of Churches, public and semi-public oratories, Convent Chapels; The Blessing of Cemeteries; The Blessing of images, crosses, pictures, statues, which are exhibited for public veneration of Roman Catholics; The Blessing of the telegraph; the Blessing of railroads.

Blessings reserved to Pastors and their Assistants are, to name some: The Bless-

³*Ibid.* pp. 34, 35.



—Acme

From the steps of a Roman Catholic Church in Rome, a priest blesses pets during the day of St. Anthony, patron saint of domestic animals. Everything from horses to white mice are blessed during the animals' own mass celebrated from the church balcony.

ing of Houses on Holy Saturday and on other days established by custom; The Blessing of the Baptismal Font; The Nuptial Blessing; The Blessing of Holy Water.

Blessings reserved to Deacons are, to name some: The Blessing of Paschal Candle, The Blessing of the Roman Catholic faithful only before, but not after, the distribution of Holy Communion, The Blessing of "cum Pyxide," The Blessing prescribed by the Liturgical Books when permitted to conduct funeral services.

Blessings reserved to Lectors: The Blessing of Bread and First Fruits.

Blessings reserved to Exorcists: The power to perform exorcism. However, according to Canon 1151, the right to exercise this power is withheld or suspended.

Blessings reserved to Religious Orders

are, to name some: The Blessing of Rosary or Beads, The Blessing of Stations of the Cross, The Blessings of St. Thomas' Cord, The Blessing of St. Benedict's Medal.

Non-Reserved Blessings and Formulae

In addition to the above blessings which must be performed by the specified rank, or his individually delegated substitute, certain common blessings may be performed by any ordained priest. Some of these are: the Blessing of Holy Water, the Blessing of Throats, the Blessing of Candles, the



—Acme

On the name day of the patron saint of Italian motorists, St. Francesca Romana, four-year-old George Claudi pauses to have his car blessed. His 80 pound car is powered by a 46 cc engine.

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Young travelers in Baldwin, New York, receive annual blessings of travelers on the Feast of St. Christopher.



—Acme

Blessing of Animals, the Blessing of a new house, the Blessing of food and first fruits.

In the blessing of throats, the priest must say:

"Through the intercession of St. Blase, Bishop and Martyr, May God deliver thee from all disease of the throat and from every other evil. In the name of the Father, and of the Son (makes sign of cross) and of the Holy Spirit. Amen."

"Caput 2 of *Rituale Romanum ad Norman Typicam. Ratesbonae, Sump-tibus et Typis Friderici Pustet S. Sedis Apost. et S. Rit. Congr. Typograph. p. 499.*

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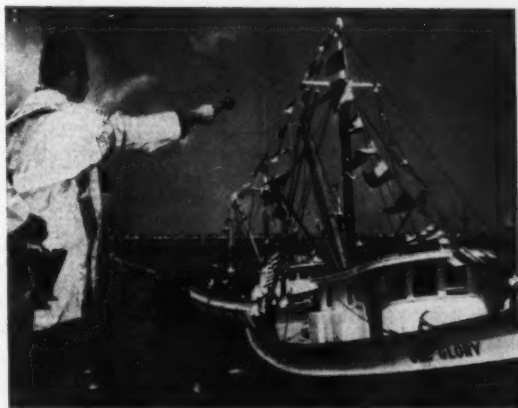
In the blessing of an automobile, the priest must pray thus:

"O God our Lord, vouchsafe to hear our prayers, and bless (makes sign of cross) this car with Thy right hand; bid Thy angels stand by it, to save and protect from every danger all those who travel in it, and just as, through Thy levite Philip, Thou didst grant faith and grace to the Ethiopian who was sitting in his chariot and reading Thy sacred words, show likewise to Thy servants the way of salvation, that, helped by Thy grace and ever striving to do good works, they may, after all the vicissitudes of their life and journey here below, rejoice forever. Through Christ our Lord. Amen."

Ibid. p. 532.

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St. Fran-
old Com-
car bless-
powerful

Approximately 100 ships of the Florida Shrimp Fleet pass before the Roman Catholic priest to receive the Catholic blessing.



—Acme

September, 1951

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Magazine



FORMER PRIEST, Francis J. Kieda, is now enrolled in a Protestant seminary in preparation for the Protestant ministry. This step has been made possible through the promised support of Christ's Mission, which has undertaken to subsidize Mr. Kieda's personal expenses and theological training.

In addition to Mr. Kieda, Christ's Mission is supporting five other former Roman Catholic priests, four of whom are this fall enrolled in various Evangelical schools in order to take their new-found faith back to their own Roman Catholic people. Three of these men have left the Roman Catholic Church within this last year, and came to Christ's Mission directly from their priestly duties. The stories of these men, together with their pictures, will appear in subsequent issues of **THE CONVERTED CATHOLIC MAGAZINE**.

Friends of Christ's Mission and **THE CONVERTED CATHOLIC MAGAZINE** who wish to contribute toward the support of Mr. Kieda and the three other former Roman Catholic priests now training in Evangelical Protestant seminaries, should send their gifts to Christ's Mission Priest Fund, Christ's Mission, 160 Fifth Avenue, New York 10, N. Y.

My Hope is in Him

by Francis J. Kieda

ON OCTOBER 9, 1950, I returned to the United States, the country of my birth, seeking physical protection and an opportunity to pursue a normal life. I voluntarily resigned from the Roman Catholic priesthood in Italy on September 13, 1949, and from that time until I arrived in the United States had been unable to obtain any position which would provide support for myself and family. Former Roman Catholic priests in Italy, according to the Papal Concordat with Mussolini which was also included in the new Italian Constitution, are forbidden to hold any position which comes in contact with people.

I was born in Poughkeepsie, New York on October 1, 1906, and at the age of eight became an altar boy in my parochial Church, St. Joseph's Roman Catholic Church. For seven years I served in that capacity, and eagerly anticipated the day I would be eligible to start my studies for the priesthood.

After finishing High School, I entered the Congregation of the Resurrection, whose American headquarters are in Chicago, Illinois, and following my novitiate (1925-1926), was sent by my Superiors to St. Louis, Missouri, to study at the Congregation's house of studies, St. John's Seminary, which is

affiliated with the Jesuit St. Louis University.

There in 1929 I received my A.B. degree and the following year matriculated in the theological school of the University. But in 1930 I was sent to Italy to complete my seminary studies at the Gregorian University, an international seminary, in Rome. It was during this time, in 1932 that I was ordained to the Roman Catholic priesthood in St. Ignatius Church by the eminent scholar, Cardinal Marchello-Selvaggioni.

I remained in Rome another three years, from 1933-1936, where I specialized in the law of the Church and Roman law. I secured my doctorate in Canon Law, after defending and publishing my thesis, *Marriage by Proxy*.

Protestant vs Catholic Bible

In August 1936, I returned to the United States and began my teaching career in the Resurrection Scholastic Seminary, Maryland. I taught courses on the laws of the Roman Catholic Church, as embodied in their Code of Canon Law, and the Sacred Scriptures. In our studies of Sacred Scriptures, I made use, in addition to the Douay version, of the Protestant Bible and commentaries. It was during my teaching of this course, while delving into the truths of God's Word as infallibly inspired by Him, that I began to doubt the teachings of Roman Catholicism. I saw true salvation, not as a blurred and hazy illumination, but as a real light. I saw that the inspired Word alone, as contained in the Holy Bible, is wholly sufficient for salvation, that the Holy Bible and It alone is our positive and secure guide to Heaven.

Still doubting Roman Catholicism, I was sent by my Superiors back to Italy in 1948 as an advocate, a Postulator General, to begin research work on the life of one of the founders of our Congregation, whom the American branch wished to have canonized. When I returned to Rome I was forcibly struck with the uncouth Vatican-inspired paganism and superstition running rampant in Italy. I determined at that time to abandon the Roman priesthood and become an independent, free servant of the Lord, a true believer in Christ Jesus. So, on September 13, 1949, I voluntarily resigned from the Roman Catholic priesthood.

The Light Breaks

A few months after I left the Church, while crossing the strait of Messina, Sicily, another singular spiritual awakening occurred in my soul. While browsing through the pages of my New Testament I vividly realized that I was a sinner in the sight of God, that I must accept fully Christ as my Redeemer, and that by Him and through Him *alone* would I obtain remission of all my sin, peace of mind, solace and redemption. While still in the Roman Catholic Church I had become mentally indignant at the way the Church of Rome had claimed to usurp the powers which belong to God alone. But suddenly, while on that ship, I realized that God's sacrifice of sin was for me, a sinner. By faith I placed my hand in His, and read with personal belief and confidence Paul's message to the *Romans* (5:1, 2):

"... being justified by faith, we have peace with God through our Lord Jesus Christ; by Whom also we have

access by faith, into this grace wherein we stand, and rejoice in hope of the glory of God."

At that moment I became convinced that the Pope and his Church are incapable of granting redemption and holiness; I became assured that these can only be obtained through the mystical transformation of the heart under the influence of the grace of God. I knew that it was my personal faith in Christ, and His Gospel and His death which alone could bring me peace on earth and joy in eternity.

A few days after I returned to the United States last fall, I visited Christ's Mission and talked with members of its staff. They offered me any assistance I might need in becoming established in New York City and suggested I affiliate immediately with a Bible-believing Church. After regularly attending services at Calvary Baptist Church I became more firmly grounded in my belief, and felt led to study

in an Evangelical seminary to prepare myself to serve as a Protestant pastor. Through the generous support of Christ's Mission I am now enrolled in Seminary and eagerly look forward to commencing my studies this month.

I am thoroughly happy and contented in Jesus. I have experienced the knowledge that my sins are forgiven completely through Him, and I walk in the newness of life for, as Christ declared to Martha (*John 11:25, 26*):

"I am the resurrection, and the life, he that believeth in me though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."

Watch for the thrilling story next month of the Roman Catholic priest who gave the story of Christ's Gospel and Mission at his last Roman Catholic Mass! You can not afford to miss this article! Mark the section: October, 1951, "Lives That Speak."

Good Reading for a Better Understanding of Rome's Program

#42—CRUX ANSATA, an Indictment of the Roman Catholic Church

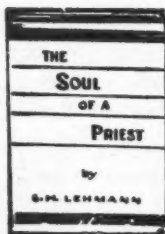
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► **ROMAN CATHOLIC PRIESTS** and laymen working in the central departments of church government in Rome were instructed beginning last July 2 to punch a timeclock. Only the most senior officials are exempt from the new rule, which has met strong resistance from certain Vatican officials.

► **HELIUM** will be used to preserve the original copies of the Declaration of Independence and the Constitution, the Library of Congress announced last July 2. The historic documents will be sealed in bronze and glass cases filled with helium. The entire operation is expected to be completed on Constitution Day, September 17.

► **A ROMAN CATHOLIC PRIEST**, believed to be the first in the nation, has been named chairman of a housing authority. Rev. Thomas J. Finnegan, according to the 'Newark Evening News' of last June 28, was elected chairman of the Newark Housing Authority in Newark, New Jersey.

► **A DAILY ROMAN CATHOLIC** newspaper is scheduled for publication in New York early this fall, reports the Associated Press last June 27. The newspaper will have general news services as well as special religious news services. The sponsors who believe that religion should get more emphasis in the news, declared: "The United States is about the only country in the world without a Catholic daily. We feel there is a special need for one, not only to consider all national and world news in the light of Catholic doctrine, but to get more background into the news." The lay staff members operate under the name of Apostolic Press Association.

CATHOLIC REBELS

"Pretended miracles" and "presumed visions" have been getting far too much attention lately, warned Msgr. Alfredo Ottaviani of the Holy Office, in the Vatican's official *L'Osservatore Romano*.

"Throgs of the faithful go to the scene of presumed visions and pretended miracles and desert the church, the sacraments and the sermon.

"The period through which we are going is between two excesses: open and implacable lack of religion or boundless and blind religiosity. The church, persecuted by one, compromised by the other, only repeats her motherly warning; but her words are unheard among the denials from one and the exaltations of the other."

Among many current examples of the popular passion, Msgr. Ottaviani cited last summer's alleged apparitions of the Virgin to Mrs. Mary Anna Van Hoof at Necedah, Wis.

TIME, February 12, 1951

► **PAPAL VISITORS** this summer included tourist Margaret Truman. Attired in a long black gown, especially transported for the occasion, Episcopal Miss Truman did not kiss the Pope's ring, and when asked if she knelt before him, replied, "I was so nervous I don't know what I did. I hope it was the right thing." Roman Catholic Mr. and Mrs. Henry Ford, 2nd, and their two daughters also had a private interview with Pope Pius.

► **IN ONE OF THE LONGEST** audiences ever given by the Pope to a foreign statesman, Pope Pius XII received Dr. Conrad Adenauer, Chancellor of the Western German Republic last June 20, reports the [Catholic] 'Tablet' of last June 23. Among the questions discussed, according to a Vatican press announcement, was the 1933 concordat between the Vatican and Germany, which the Bonn government still recognizes.

► **BAPTISTS IN ITALY** protested last June 19 that the Ministry of the Interior "was impeding the freedom of the Baptist Evangelical Foundation by requiring it to obtain special permission to open new churches and that the state-controlled radio monopoly in Italy had refused permission for a broadcast" for Sunday, June 24. Rev. William D. Moore of the Baptist Evangelical Foundation took issue with a Government spokesman who denied the charges and said that numerous evangelical churches in Italy were closed by police on instructions from the Minister of the Interior. Among those closed, he said, was a Methodist church in Terni, a Baptist church in Lentin and a mission station at Padigliani.

O'DWYER: Resignation from Altitude?

Plans for redecorating the U.S. Embassy in Mexico City have been cancelled by Ambassador and Mrs. O'Dwyer. Observers believe this is a tipoff on his approaching resignation—which will be blamed on the altitude (7,500 ft.). It's known that O'Dwyer's blood pressure has gone up.

—Quick Magazine

STUBBORN PROTESTANTS

Early in the summer of 1950 the Presbyterian Clinica Colombia-Americana of Barranquilla opened its doors. Beautiful and well-equipped, it was ready to serve the sick in body and mind. During the first three weeks, reports *Monday Morning*, only three patients appeared. The Colombian doctor and nurses, the three student nurses and the two American missionary nurses cared for them—and waited.

The director of the "Catholic Hour," a weekly radio broadcast, announced that anyone going to the clinic would be excommunicated. He forbade the doctors to send patients there, on threat of being put on a Catholic "Black list." Priests have refused to baptize babies born in the clinic.

In spite of all this opposition, the fine work of the staff is bringing results. It has been nearly a year since the clinic opened, and nearly every week has seen an increase in the number of patients seeking aid.

Southern California Presbyterian
May, 1951

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Louise Home for Babies.....	2,320.70
Pittsburgh Home for Babies.....	1,498.45
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Protestant Home for Children.....	20,514.80
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Holy Family Institute.....	50,810.45
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17	\$104,183.47
10 Roman Catholic Institutions.....	\$198,308.78

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About Books



I MARRIED A MONK, By Marie Adams, Protestant Information Bureau, Winnipeg, Canada, 62 pp., paper cover, 50¢.

A BRIEF BIOGRAPHY of a Ukrainian Catholic girl and the circumstances which led to her marriage with a former Roman Catholic priest and monk. Well documented, the story makes simple and short reading.

SKID ROW STOPGAP, By Mel Larson; Van Kampen Press, Wheaton, Ill., 112 pp., \$1.50.

THE STORY of the Memphis Union Mission, its originator Jimmy Stroud, and hundreds of rescue mission workers who practiced Christianity—Down to Earth. Eight full pages of illustrations.

FIRE ON THE PRAIRIE, By W. Wyeth Willard; Van Kampen Press, Wheaton, Ill., 112 pp., \$1.50.

THE HISTORY of Wheaton College, Wheaton, Ill., where a recent revival was spotlighted by nation-wide publicity. For almost a century Wheaton College has upheld its high standards of objective Christian scholarship. Twenty pages of illustrations.

EXPOSITION ON THE BOOK OF ESTHER, by J. Vernon McGee. Published by Van Kampen Press, Wheaton, Illinois, 76 pp., \$1.50.

THE VERY interesting account of God's preservation of His chosen people. Dr. McGee's treatment in these pages will go a long way toward encouraging Christians to read the book of Esther and to see how God's hand works constantly on behalf of His own.

THREE LECTURES ON THE BOOK OF REVELATION, by William Hendriksen. Published by Zondervan Publishing House, Grand Rapids, Michigan, 70 pp., \$1.00.

A CLEAR, lucid explanation of one of the more difficult to comprehend books of the Bible. With chapters entitled *The Book of Revelation: Its Program, Challenge and Comfort*; *The Dragon's Allies*; and *Jerusalem, the Golden*. Dr. Hendriksen brings encouragement, comfort, blessing and help to his readers.

PARK STREET PROPHET, by Harold Lindsell. Published by Van Kampen Press, Wheaton, Illinois, 175 pp., \$2.25.

THE STORY of Harold Ockenga, a true soldier of the Cross. Dr. Ockenga, pastor of Park Street Church, Boston, is known both nationally and internationally, due to his leadership in many Evangelical movements of these times. Dr. Ockenga is best known to our readers as a leader against the false teachings and practices of the Roman Catholic Church. Situated in the active center of Roman Catholic action, Boston, Dr. Ockenga fearlessly preaches against false Roman Catholic doctrines and practices, and last year, when the Pope announced the dogma of the Assumption of Mary, Dr. Ockenga's message, exposing the unscriptural declaration, was printed in leading local newspapers. Dr. Ockenga's life thus far, though he still is a comparatively young man, makes a biographical sketch worthy of Christian reading everywhere.

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John 13:1

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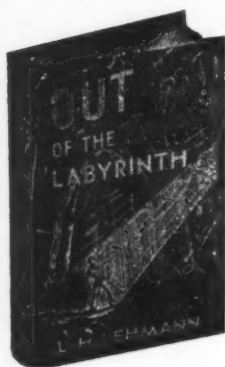
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